Evangelical Christendom

July-August, 1925.

The Reformation: Its Mightiest Weapon

Truths are those things so demonstrably true in history, and so positively confirmed by all experience, that they may well rank as axioms in all right thinking. Such are :—

1. *That the Reformation was at once the revival of true spiritual religion, the harbinger and ground of our civil liberty, and the cause and herald of our national progress.* —For ends so great as these, costly though the effort and long the struggle, it was surely worth the while. Christianity and Patriotism combine their grateful praise for the glorious Reformation.

2. *If the Reformation was worth achieving, it is worth maintaining.*—Each generation which inherits the blessings of an open Bible, a pure Gospel, with freedom to worship and work for God according to the dictates of conscience, is responsible to maintain these blessings for those who come after, enlarged and confirmed rather than impaired. Hence the need for every generation being trained in Protestant and Scriptural Christianity. One weak or foolish generation may undo the work of centuries, and lose the blessings bought by blood and fearful sacrifice. Just this appears our danger now: Rome asserting ancient claims; superstition clad in modern garb, but still at heart the dark Dictator as of old; officials in the ranks of Reformed Churches who dub the Reformation a mistake, and ceaselessly attempt to assimilate Churches in England, Scotland and Ireland to the papal mould; literature, largely swayed by pens well trained to promote Papal interests. These combine to make an atmosphere of deadly feud with Protestant effort and Evangelical faith. Hence the call to prayer and action in maintenance of Reformation principles.

3. *The Reformation, though it was by men, was of God.*—This is proved alike by its seed, its nature, and its fruits. *Its need* is seen in the then state of Christendom, with its luxury and debauchery, its mingled darkness and despair, its almost utter ignorance of the Divine will, the burial of the Bible, and the banishment of piety. The shameful sins of holy Rome and the indulgences sold by Tetzel were only possible in such an age of darkness and death.

The nature of the Reformation may be judged by its leaders. They were men of prayer, of piety and of purity. They wrought not for personal gain, for they lost their all, and often their lives by their testimony. They were not schismatics, for they called men not to sects or shibboleths, but to Christ. Their cry was, "To the law, and the testimony!" Their desire was to re-establish a holy church, reformed from errors and abuses, for God's glory and man's salvation. If or where they erred, it was in fear to altogether conform to Apostolic doctrine and practice. Whatever differences have marked Reformed Churches have been due to a halting somewhere, or in some points short of the Scripture standard. But the whole Reformation was a soul struggle towards Scripture light and standing. In England, where the Mass was the great contention, the movement led to a Scriptural and true view of the Lord's Supper, guarded by specific rubrics from superstition. In Germany, the battle turned on justification and faith was amply vindicated as the alone condition on which the believing soul was

accounted just by God. In Scotland, Prelacy under cover of priestcraft, and was alien to the simpler polity Knox had learned at Geneva, and Scotland has remained Presbyterian to this day. But whatever the local colour of the changes made, the appeal was to the Scriptures as the very Word of God.

The fruits of this great epoch are proof it was of God. Wherever rightly received and fairly followed, there has been religious, civil and industrial progress. Liberty, with her benign influence has smiled on Protestant lands. Security of life and property has followed, with freedom to study, read and think. England, Scotland, Holland, Germany in the Old World; the United States and the Colonies in the New, alike rejoice in these beneficent results. The hope of the world today lies with the nations that are Protestant. The evangelisation of the world is on its way to blessed realisation by these same peoples. The philanthropies of the world, where not prompted by proselytising purposes, are mainly the work of these same lands.

4. *The Mighty Weapon by which all this has attained is* not Princes or Councils, swords or diets, but THE WORD OF GOD, believed, preached, given to the people in their own tongue.

Luther, in his "Table Talk" says: "I have grounded my preaching upon the literal Word; he that pleases may follow me, he that will not may stay."

"The point in which *Zwingle* is greatest, and in which he is second to none among the Reformers, is this: even his profound deference to the Word of God. . . When he came to the Bible, he came to it as a *Revelation from God*, in the full consciousness of all that such an admission implies, and prepared to follow it out to all its practical consequences. He accepted the Bible as a first authority, an infallible rule, in contradistinction to the Church or tradition, on the one hand, and to subjectivism or spiritualism on the other. This was the great and distinguishing principle of Zwingle, and of the Reformation which he founded—THE SOLE AND INFALLIBLE AUTHORITY OF HOLY SCRIPTURE."

Luther's *hegemonic*, or dominating principle, was *justification by faith alone*, by which he overthrew the monkish fabric of human merit. Zwingle's dominating principle was the *sole authority of the Word of God*, by which he delivered Switzerland from the supremacy which the schoolmen had assigned her, and brought back the understanding and the conscience to Divine Revelation. So it was with all the Reformation leaders; and so it is with Evangelical Alliance to-day. Its first principle is "The Divine inspiration, authority, and sufficiency of the Holy Scriptures." Hence the Alliance is a union in Truth, based on God's Word.

5. *It is in this Word* that we deem *the source of knowledge and the seat of authority in religion.*—Amid contending schools, this at least is clear: I must look for such authority, if at all, in myself, in other men, or in revelation. The first is practically Rationalism; the second in the long run is Tradition. Now, experience and history alike disprove the claim of these to infallibility. If anywhere to be found, therefore, it must be in revelation. This is just what Scripture claims to be—God's revelation to His creatures; a real message of light, throbbing with love and holy purpose to the souls of men. It is not an emasculated Bible, a collection of myths and legends, religious novels, or tales to be classed with the *Arabian Nights*. Ours is an authenticated Bible, wholly inspired, authoritative as the Word of God.

After a fair survey of modern scholarship, it remains true that no evidence whatever has been adduced to touch this holy citadel or overthrow its mighty claims.

If we turn from controversy to the comfort all hearts long for, we find Scripture gives such a Revelation of God, as to be *all-embracing* in its range of thought, life, and feeling; *all-sufficient* in its provision for the varied needs of man; *all-satisfying* to the hungry, longing soul. Well may we take the words of Dante, and apply them to ourselves to-day:—

"Christ said not to the first conventicle,
Go forth and preach imposture to the world;
But gave them Truth to build on; and the sound
Was mighty on their lips, nor needed they,
Beside the Gospel, other spear or shield
To aid them in their warfare for the faith."

In full dependence on the Holy Spirit, with such a Bible for our God-given weapon,—we may confront the world, and help with confidence to realise the prayer, "that peace and happiness, truth and justice, religion and piety may be established among us for all generations."

Notes.

79th Annual Report.—The Seventy-ninth Annual Report of the Council which was printed in the last issue of EVANGELICAL CHRISTENDOM, has now been published as a separate publication, together with the Auditors' Cash Statements for the year ending March 31st last. A copy will be sent post free on application. The Report is entitled "Evangelical Unity: Its Basis and Aims."

The "Keswick" Jubilee.—While we write these "Notes" the Keswick Convention is taking place by the shores of Lake Derwentwater, and as this is the jubilee gathering of this annual Convention a record gathering is no doubt assembled. From the first the Evangelical Alliance has had the cordial co-operation of "Keswick," and to-day there are few of its officers who are not either Members of our Council or otherwise associated with the work of the Alliance. The message of "Keswick" is not new or novel; it is old, yet ever new, the message of full Salvation through the indwelling Spirit, Whose power to-day is the same as at Pentecost. It is the primary work of "Keswick" to relate the Person and Work of the Holy Spirit to the heart of the individual as well as to the Church of Christ in its corporate capacity. No teaching is more necessary to-day, and it is because the promoters of "Keswick" have maintained it, and have not allowed modern views of the Bible and the Atonement to enter their ranks, that so many are found to gather together from all parts to render thanksgiving for the fifty years during which the Convention has been a blessing to multitudes throughout the world. The Council of the Evangelical Alliance have expressed hearty congratulations to the Keswick Convention Council.

Greetings from Esthonia.—The Council of the Evangelical Alliance have received the following message from Esthonia: "About 3,000 representatives of the Esthonian Christian Alliance Conference in Tallinn (Reval) on 1st and 2nd July send their earnest and warm Christian greetings of fellowship to the Council of the World's Evangelical Alliance, and through you to all true Christian people throughout the world, earnestly hoping that the great prayer of Our Lord Jesus Christ—John 17, 21—may be soon realised. In the name of the Esthonian Alliance Committee in Tallinn, H. KOMAMAEE, T. SMOLSKY."

Recent News from Mr. and Mrs. Adam Podin.—We have received the following interesting letter from Rev. Adam Podin, Agent of the Alliance in Esthonia. We commend our Brother and Mrs. Podin to the prayers of all readers. Their work is one upon which the evident blessing of God is resting:

KEMPA, ESTHONIA.

To the General Secretary, June 19th, 1925.
World's Evangelical Alliance.

Dear Brother in Christ,

I must ask you to excuse me for not having written to you before, as I have been so engaged and my time filled up that I have not been able to sit down and write a letter. I wrote to you some time ago that I could undertake a mission tour with some fifteen missionaries through Latvia, where we had large meetings in the biggest churches, halls, cathedral and other places. This was a time full of golden opportunities. On May 16th the Lettish Preachers' Seminary, at the head of Dr. J. A. Frey and Pastor Rien, paid a visit to Esthonia. With these young men I went through the greatest part of Esthonia: Kegel, Haapsal, Riddi and Reval, Dorpat and Walk. The largest halls and churches were secured, but all those places were too small.

Some days before Whitsuntide I wrote an article in the form of a letter, explaining the sermon of Peter on the day of Pentecost, comparing it with our own lives' experiences, and sent it by post to eighty homes. The result was marvellous! Several of them had seldom received a letter during many years, and now they got unexpectedly a letter from a friend who loves them. I got many letters of thanks from them, telling how much they have been cheered up and blessed.

I had an invitation to conduct services during the Whitsuntide holidays, out in the country sixty-five miles away. Travelling by train and horse, I arrived safely at a place where I had never been before. People had come to the meeting from far distances. The church was too small for the meeting. Windows were opened and a large crowd outside the building listened to the God-given message. On the third holiday I travelled fifteen miles by horse, till I reached the sea shore, where a sailing vessel had been ordered to take me over to Haapsal. In that town I had a blessed time with the prisoners and warders, officials and their

given; all had come to hear the Gospel. After the service I gave to each one a piece of white bread, eight lumps of sugar, tin, Bible-reading Calendar, a good book, "God's Way to Salvation," and above all a New Testament. Many shed bitter tears during the service.

After resting and still working some days at home, I left with my dear wife all the 14th for a seaside station (not this time to my own). The first station was our convert leper asylum. The sick had all been waiting for our arrival, and as soon as our vehicle approached the gate, a few of them came out to greet us on the road, while the rest were standing behind the fence. I held a nice service in the Church and afterwards celebrated the Lord's Supper with the believers. After dinner I had another open-air meeting.

The same afternoon I arrived at Perim; too late to hold a meeting, but it suited us well as we were very tired. Next day I had three meetings in two prisons, where the young men and women heard the manifest of the King of Kings, and each one received a New Testament. Another large meeting was arranged up-town the same night, where souls sought the Saviour and found Him as well. On our way home we called once more at the lepers' asylum, and had a blessed open-air meeting in their orchard. I had a young minister of the Gospel with me, and as he had never seen such a picture of disfigured human beings before, he preached with tears running down his face, and so did my wife. I closed the meeting with a gospel message, and the same night we were at home. Next week my wife and I will leave for the Island of Diego, where we shall have large meetings and we will see our dear orphans. After this we will go to the Island of Ouzi and will take some rest.

Yours very thankfully,
ANNA POZNE.

The Wembley Evangelistic Campaign.—We are thankful to be able to give an encouraging report concerning the United Evangelistic Campaign at the British Empire Exhibition at Wembley. While visitors to the Exhibition are not so numerous as anticipated, their use of the Bungalow on its new and arresting site opposite the Ceylon and British Guiana Pavilions is fulfilling expectations. A weekly report is compiled concerning the work at the Bungalow, and the attendances. This report for one week only shows that among those who signed the visitors' book were representatives of France, United States of America, Bulgaria, Congo, South Africa, Straits Settlements, Jersey, Italy, Holland, Switzerland, Hungary, Canada, Finland, Transylvania, and China. Almost any week would show the same variety in countries entered in the visitors' book. As far as possible every visitor is conversed with, and interesting testimonies have been forthcoming. Statistics are not an object of the Campaign, but it would be disappointing to faith and prayer if mention was not made of recent known results, which include a Roman Catholic priest who has entered a training home, several Christian Scientists, and numerous young people, some of whom have knelt in the Bungalow to affirm their acceptance of Christ as Saviour and Lord. We give below a list of the Organisations which will be staffing the Bungalow daily (including the united Prayer Meeting at 1 p.m.) throughout August. If any of our readers can visit the Exhibition on any of the days they will be warmly welcomed at the Bungalow. It stands close to the Government Building, immediately opposite the British Guiana Pavilion, in the Horticultural Section, which is reached by crossing Old London Bridge, from which the Campaign flag should be visible. We still need a considerable sum to meet all expenses of the Campaign until its close in November next, and special gifts will be welcomed and acknowledged if sent to the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

Christian Service Bungalow, Wembley.

Daily Arrangements during August.

(There are no Sunday engagements.)

In addition to responsibility for the Daily United Prayer Meeting, the Bodies mentioned below are responsible for the meetings to be held in the Bungalow throughout the day.

S.	1	World-wide Evangelistic Campaign
M.	3	Royal Naval Christian Union
Tu.	4	
W.	5	Metropolitan Free Church Fedn.
Th.	6	The Church of England (Harmondsworth Parish Church)
F.	7	World's Evangelical Alliance
S.	8	London City Mission
M.	10	
Tu.	11	Metropolitan Free Church Fedn.
W.	12	The Church of England (Islington Parish Church)
Th.	13	World's Evangelical Alliance
F.	14	The Church of England (All Saints, Peckham)
S.	15	Laundrywww Hall, West Norwood

M. 17 Metropolitan Free Church Fedn.
Th. 18 The Church of England (Goodmayes Parish Church)
W. 19 The Church of England (Holy Trinity, Sydenham)
Th. 20 Church Missionary Society
F. 21 World's Evangelical Alliance
S. 22 Army Scripture Readers' Society

M. 24 Metropolitan Free Church Fedn.
Th. 25 The Church of England (St. Thomas', Lambeth)
W. 26 London City Mission
Th. 27 The Church of England (St. John's, Hampstead)
F. 28 British Syria Mission
S. 29 Irish Church Missions

M. 31 World's Evangelical Alliance

The Malta Mission.—We have not said much recently concerning Malta, desiring first to learn from official sources the issues from the Petition to the King from the Malta Parliament praying for the alteration of Section 56 of the Letters Patent (1921) which granted the new Constitution of Malta. Section 56 reads as follows:—

(1) All persons in Malta shall have full liberty of conscience and the free exercise of their respective modes of religious worship.

(2) No person shall be subjected to any disability or excluded from holding any office by reason of his religious profession.

In their Petition the Senate and Legislative Assembly of the Island prayed that this Section should be amended in the two following respects:

(1) That a statement be embodied in the first paragraph of the Section declaring that "the Religion of Malta is the Roman Catholic Apostolic Religion."

(2) That the second paragraph of the Section should be so modified as to allow persons to be excluded by reason of their religious profession from holding appointments in the Department of Public Instruction and Education.

We are thankful to be able to state that the Colonial Secretary found himself unable to advise the King to accede to these requests, and a reply has been forwarded to the Petitioners through the Governor of Malta to this effect.

We only comment on this extraordinary Petition from the Malta Parliament to the extent of remarking that if the time ever arrives when the Home Parliament (which would need to be consulted) is asked to sanction a declaration that in any part of the British Empire the Roman Catholic Apostolic Religion is the religion of that part, there will be a stirring protest both inside and outside the House. But vigilance is called for.

Evangelization in Transylvania.—The Council have received an interesting Report from the Secretary of the Transylvanian Alliance of Gospel Workers, which is the Transylvanian Branch of the World's Evangelical Alliance, concerning the progress of evangelization in Transylvania, for which the Council made a grant, which they are now asked to supplement. The Report makes reference to Gospel meetings in the various districts, often crowded, and of visits by Dr. Tempa Arthur to centres greatly needing such effort, but bearing names which would not enlighten our readers if we quoted them. Much Evangelical work in Transylvania is in a formative state, being carried on under difficulties. A visit from London is long overdue, but we hope it can be arranged before long and an impetus result to good work already started. Dr. Tempa Arthur speaks of good openings for the distribution of Evangelical literature, in which the magazine of the Transylvanian Alliance, *Evangelizmul Magyar*, plays an important part.

Missionary Reunions.—The 1924-25 Session of Missionary Reunions at the Alliance House was brought to a close on Thursday, June 18th, by an interesting meeting, presided over by Mr. Albert Head, in the interests of the Sudan United Mission. Mr. Gilbert Dawson, the Secretary, was present, giving a clear account of conditions in the Sudan, and telling of sound work proceeding through the missionaries attached to the S.U.M. The new Session will open in October, D.V., and already an interesting series of Missionary Reunions is assured.

Religious Liberty in Roumania.—Our readers are aware that the World's Evangelical Alliance has been interesting itself in the matter of religious freedom in Roumania. The situation is most unsatisfactory and affects all outside the Orthodox Church. The following extract from a contemporary will be read with interest and, we think, indignation:—

It is to be regretted that Roumania's treatment of her minorities is not more conciliatory. Under the Peace Treaty she received not only Transylvania, a province as large as Scotland, but part of

the Hungarian pilot, including boys seven to eight years of age, is a Hungarian. In this territory it is now illegal to take Hungarian newspapers or periodicals. If more than four Hungarians are seen talking in the street they are arrested on the charge of conspiracy. The permission for the Hungarian Church Service, which is necessary before opening a shop, can be obtained at once by Roumanians, whereas Hungarians, after waiting months, frequently have to resort to bribery. There are over a million Protestants in the annexed area, including about 700,000 Presbyterians, and eighteen Lutheran and the Churches and schools, many of which have been in existence for 400 years, have been a valuable cultural influence. Already one of the Presbyterian schools above here been transformed into Roumanian State Schools, colleges and schools have been confiscated, and numerous attempts to carry on the schools in other buildings have been prohibited on the score of defective equipment. A small girl wrote "our capital is Budapest" on the fly-leaf of a text-book in a large school in Tordo. It was at once closed, although the Roumanian inspector had no fault to find with the education. The mention by a master of some old Hungarian hero has been enough in other cases. The Report of the International Commission on the Religious Minorities in Transylvania states that the Roumanian Government admits that any person declared by a local officer to have a Roumanian name can be forced against his will to attend a Greek Orthodox Church, and send his children there. The peace treaty gives these Minorities the right to exercise their own religion. It is time that Roumania was reminded of her obligations, for such methods are not only a breach of the Treaty—they are a menace to the peace of Europe."

The Huss Commemoration in Czechoslovakia.—Five hundred and ten years have elapsed since John Huss was burnt at the stake at Constance, and it was for the first time this year, on July 6th, that the Czechoslovak Republic commemorated his memory by a national holiday. On Sunday and Monday, July 5th and 6th, Huss celebrations were held throughout the Republic, and everywhere tribute was paid to the memory of a great Czech, who gave his life for Truth and Freedom. The World's Evangelical Alliance has done something, and it hopes to do more, to strengthen the hands of all Evangelicals in Czechoslovakia, struggling as they are with a situation the key to which is men and money. Our readers may have seen in the daily newspapers that no sooner was it announced that the Government would officially participate in the Huss Commemoration than the Vatican informed the Czechoslovak diplomatic representative that such a participation would be regarded as insulting to the Church of Rome. The result was the withdrawal of the Papal Nuncio from Prague. We are glad to read the following comment in a Prague newspaper: "If the Vatican insists upon the attitude it has adopted, its action can only be regarded as meddling in the internal political affairs of Czechoslovakia." Further developments depend upon the course which will be taken by the Vatican, which is not clear as we go to Press. But where does the Vatican not interfere with "internal political affairs"? We rejoice in the attitude of the Czechoslovak Government, and express the hope they will remain firm.

Common Prayer.

Faith is the substance of things hoped for;
The evidence of things not seen.

"Our prayer is unto Thee, O Lord, in an acceptable time."

LET US GIVE THANKS—

For travelling mercies and full health and strength granted to Rev. J. Chalmers Lyon and the General Secretary during their visit to Spain and Portugal.

For the success of the work at the Christian Service Bungalow at Wembley; for new converts; and for its witness to the power of the Gospel.

For perils within and without the Churches which are causing those who follow Christ to make more of the things which unite them than of those which divide.

LET US PRAY—

For all Christian Missionaries in China at this perilous time, that in danger and distress they may be able to exercise a supreme act of faith in the controlling power of God the Holy Spirit.

For promising evangelical work in Transylvania, and for God's blessing on the distribution of special literature.

For Rev. and Mrs. Adam Podin in Esthonia; also for those who sent the greetings to British Christians recorded on page 111.

For those superintending the work of the Campaign Bungalow at Wembley, and for all there who from day to day seek to interpret Christ as Saviour and Lord.

That we may be delivered from the Anglo-Catholic peril, and that the present conspiracy to undo the Reformation in England may be frustrated.

For more of the Christian unity which allows for unity in diversity, but unites all believers at the centre, which is Jesus Christ, the Head of the Church. For all Councils and Committees of the Evangelical Alliance at home and abroad, thus striving to further reunion in Truth and Love.

Deputation to Spain and Portugal

An Account of the Visit of the Rev. J. Chalmers Lyon (Hon. Secretary) and the General Secretary

It is a great privilege to be invited to visit Evangelical Christians and Churches in other countries, to be received by them as representatives of the World's Evangelical Alliance as well as fellow-workers in the great harvest field, and to take counsel with them concerning their difficulties and their encouragements. The writer has shared many such occasions and no previous visit has been more memorable to him or more upon physical exertion or more interesting in interest than the recent deputation to Spain and Portugal. It will not be easy to condense into available space in EVANGELICAL CHRISTENDOM all the impressions gathered, the information imparted, and still more difficult to convey to readers at home and abroad the urgent call for immediate and more practical help, both by prayer and giving, for the Spanish Missions. They are few in number compared with the populations of the two countries, and in no part of the world do they exist in more difficult conditions or their courage and devotion more evident. It is with the earnest hope that the following brief account of the deputation may be used of God to stir fresh interest in the Peninsula Churches that I write, full of thankfulness for the unstinted warmth of the welcome given to the Rev. J. Chalmers Lyon and myself as representatives of the Council of the British Organisation of the World's Evangelical Alliance, and to God for travelling mercies, for we have together covered nearly five thousand miles by land and sea in the short period of three weeks without a hitch in the programme and, despite great heat and often day and night travelling, without accident or sickness of any such thing.

We left London on Tuesday, May 16th, and travelling overland by Paris we were met at the Nord Station by Pastor André Monod, who most kindly welcomed us, and, having to spend a night in Paris, filled the evening until a late hour by conducting us round the large area close to the Champ Elysée devoted to the Paris International Exhibition. We talked about many things and learned much from Pastor Monod of spiritual conditions in France, of which, through the Alliance Evangélique Française as well as in other connections, he is a well-informed and honoured representative. We found Pastor Monod deeply concerned for the welfare of the French Churches in London, and even then on the attention which has since been claiming the welfare of the French-speaking branch of the Y.M.C.A. in our great Metropolis.

Left to right—Mr. H. H. Grech, Don Adolfo Arauja, Rev. Fernando Cabrera, Rev. J. Chalmers Lyon, and Don Julian Sáez

Leaving Paris the next morning by express for Madrid we arrived in the Spanish Capital shortly before noon on Thursday, May 18th, being met at the Norte Station by the Rev. Don Fernando Cabrera, President of the Spanish Evangelical Alliance, Señor Don Julian Sáez, Secretary, and Don Adolfo Araujo, Superintendent in Spain of the work of the British and Foreign Bible Society (still unillustrated). We were guests in the missionary home of Mr. and Mrs. T. W. Rhodes in Tetuan, a slum suburb in the south of Madrid, and we are unlikely to forget the days of fellowship with them, for our friends are not only gaining pioneer missionaries to Spain, but their home, chosen for Christ's sake among the "common" people, is one where He Himself would have loved to sojourn as at Bethany, and where He does, in fact, dwell to-day, for we ourselves met Him there and oft communed with Him on things touching Salvation in Spain. Close by their house is a large Spanish Bull Ring, and on Sunday we heard the shouts of applause attending a sport which it is difficult for English minds to consider except with feelings of horror and disgust. Our programme in Madrid was a full one, commencing the day of our arrival, but we were thankful it included more than one opportunity to share with Mr. and Mrs. Rhodes

the joy of service at the Chamberí Mission, so closely associated with the life-work in Spain of the late Pastor Fairchild, and now superintended by Mr. Rhodes. Both Mr. Chalmers Lyon and I ministered there on the Sunday, taking the morning and evening services respectively, and as the day happened to be Whit-Sunday we directed attention to the great need of Spain, as of the world, an outpouring of the power of the Holy Spirit, of which the first showers fell at Pentecost. Had we not a long journey to take I should like to describe still more in detail the work proceeding at Totana and Chamberí as typical of the mission in Spain and Portugal of the Open Brethren; mentioning a goodly band of missionaries, all full of faith and the Holy Ghost.

We had planned our journey to Madrid so as to arrive during the biennial Assembly of the Iglesia Evangelica Española, a federation of Presbyterian and Congregational Churches, and, I believe, the largest ecclesiastical body in the Spanish Evangelical community. We were received by the Assembly on the afternoon of our arrival in Madrid, being welcomed by the Moderator, the Rev. Enrique Lindegaard. Present in the gathering and speaking after our reception was a well-known Spanish Roman-Catholic priest and writer, Dr. Tarrubiano, who by his writings in the Press is stirring Spain, his theme being religious liberty for Spain, reform in the Roman Catholic Church, and a purified Press. Naturally, he has been excommunicated, and I believe is at present under warning of final excommunication by the Vatican. This leads me to remark that the condition of religious liberty in Spain may be viewed from two standpoints. All hopes entertained through the advent of the Directory, which is still in office and rules the nation without a Parliament, have been disappointed. At first a tolerant attitude was observed towards the Reformed Churches, and many hoped that a larger measure of religious liberty would be conceded. These hopes have not been realised. The Military Directorate appears to have come under the influence of the Roman Catholic authorities, for at the beginning of this year [illegible] that all citizens working against the interests of Spain would be exiled from the country and that the Roman Catholic Religion was to be maintained. Roman Catholic Convent Schools would receive special protection, and most fanatical Liberal views would be allowed to teach. It was also stated that in order to prevent other teaching being given the Directorate would publish text-books for compulsory use in all schools, revised by [illegible] censorship. I shall say something more on this subject later on, for we came more directly into touch with the school difficulty in Barcelona, which will be our meeting ground [illegible] the hearing of the ministry upon the future of all Evangelical schools in Spain. On the other hand, the future of religious liberty is not without its hopeful aspect, and one could not fail, even during a brief visit to Spain, to take into account the value of public opinion which, although it has never been vigorous in Spain and is at present suppressed by a strict Military Censorship of the Press, gives signs of a determination to find expression and to choose its own way in accordance with the progress of liberty, civil and religious. In some countries one has to be careful in speaking of these things on a public platform, but we were able to cheer the hearts of Evangelicals in Spain, somewhat depressed by the present situation, by reminding them of what had taken place in Czechoslovakia after five hundred years of oppression of Protestantism by Church and State.

We gathered no impression of any real revival of Roman Catholicism in Spain, where, as far as we were able to judge from the centres visited, there is a marked drift to unbelief which the Church is unable to arrest. The gross superstitions of the latter have more than begun to alienate the thoughtful, and even the Military Directorate still in power, while realising the necessity to maintain the support of the Roman Church, regards with evidence of indifference

IN BARCELONA.

Standing—
Mr. Ellis Bampton and Rev. J. Chalmers Lyon.
Seated—
Mrs. Bampton and Mr. H. M. Smith.

the attempts of the Church to enforce its temporal power in national and political life. What we urged upon the Spanish Evangelicals was the need for more Prayer to God concerning this important question of religious freedom. In His own time and way, "He putteth down one and setteth up another."

Returning to our programme in Madrid we found that the Spanish Evangelical Alliance had arranged for us a public reception under the Presidency of the Rev. Don Fernando Cabrera in the beautiful new Church of the Redeemer in the Bombicoscia. This Church is a worthy tribute to the work of the Spanish Reformers and will play an important part in the history of the Spanish Reformed Church, so ably represented in England by the Spanish and Portuguese Church Aid Society and its beloved Secretary, the Rev. Thos. J. Pulvertaft. The Reformed Churches in Spain and Portugal are soundly Evangelical, and loyal to the teaching of Holy Scripture. They are a witness to Gospel Truth in the midst of darkness and gross superstition. They have passed through and still suffer deprivation and persecution, and the noble work they represent, deserves the hearty support of all who look over to Spain and Portugal and know how great would be the influence over Europe—as throughout the World—if these lands could hear, as in England and elsewhere, without hindrance the Gospel of Salvation not through dead works, but by faith in the living Saviour.

We found the Church of the Redeemer crowded on our arrival, and that, in honour of our visit, a special programme of the proceedings had been printed in the British colours—red, white and blue. It was a memorable occasion, the chancel of the church being filled with representatives of the Spanish Committee of the Evangelical Alliance, which is inclusive of all Evangelical interests in Madrid. The welcome given to us was a hearty one, and evidently in recognition of the fact that the Evangelical Alliance has a good record of work well done for Spain. There were addresses on the subject of Religious Liberty by the President, by Don Manuel De Vargas from Cadiz, and by the Rev. Don Augustin Arenales of Madrid. In our replies we endeavoured to show that British Evangelicals now as hitherto feel themselves pledged to help the Spanish Reformers in all possible ways to secure the removal of all existing restrictions in order that the Gospel may have free course throughout Spain. The meeting lasted until a late hour, and at its close the evening was further advanced in hand-shaking and introductions, many who formed the audience staying behind to greet us, among them being Evangelical representatives from distant parts of Spain.

Our visit to Madrid included a special meeting of the Committee of the Spanish Evangelical Alliance, held in the fine College buildings forming Dr. Fliedner's Christian Institute. This remarkable building has a fine history and record of Evangelical work, being a combined Theological College and a School for young people — a promise for the future in a land where at present all Evangelical work is carried on under difficulties. We were privileged to convey to the Committee a tangible expression of interest from the Council in London, the gift being warmly received, as we were ourselves. Before leaving Madrid and starting on our long journeys to provincial centres, we were able to see something of the fine work being accomplished by Don Adolfo Araujo, Superintendent in Spain of the work of the British and Foreign Bible Society. The offices are centred at Flor-Y-Alta, where also, on another floor, are the offices of the Religious Tract Society, whose work is superintended by a brother of the former, Don Carlos Araujo Garcia. Here, too, the Programme for the Evangelical Alliance Universal Week of Prayer is translated into Spanish and circulated annually to the Evangelical congregations in Spain, and to many Spanish-speaking countries beyond. We visited also the Presbyterian College under the superintendence of Pastor Enrique Lindegaard, a work intimately associated with the honoured name of the late Cipriano Tornos, and now, I believe, largely supported through

IN BARCELONA.
Children of the Wesleyan Schools.

the Foreign Committee of the United Free Church of Scotland. One cannot speak here of Madrid as a city, the old town overshadowed by magnificent buildings which form modern Madrid. All we saw was full of interest, but we were not primarily on a sight-seeing visit.

Our next port of call was Barcelona. We travelled through the night, being met on arrival by the Rev. Samuel Saunders, the representative of the Wesleyan Church and Mission in Barcelona. Mr. Saunders is successor to the Rev. Franklyn Smith, whose long work for Christ in Spain lives in Barcelona. Great interest attached to a visit to the Wesleyan Schools situated in the suburb of Clot, and I secured a photograph with my best camera of the children leaving the school in the late afternoon (*see* Illustration). The work is typical of many other Evangelical schools in Spain, and I need hardly say their record is a fine one regarded with complete satisfaction by the Educational Authorities. We were fortunate in being guests during our stay in Barcelona of Mr. and Mrs. Bengtson at the Baptist Mission in the Calle Carrill, both of them Swedes, but working under the Southern Baptist Association of America. I was greatly interested to learn that Mr. Bengtson already knew much concerning the Alliance, being present at some memorable meetings in Stockholm, more than ten years ago, when a deputation from the British Organisation of the Alliance visited that city. Mr. Bengtson reminded me of the text on which I spoke at a meeting under the Presidency of Prince Bernadotte in the Y.M.C.A. building at Stockholm.

Mr. Saunders had arranged on the day of our arrival for a meeting of Evangelical Pastors and workers at his house, among them being the veteran, Mr. Henry Payne, with his son, Mr. Samuel Payne, the former having accomplished fifty years of service for Christ in Spain as a representative of the Open Brethren. The evening of the same day we had a fine meeting in the building which forms the combined Wesleyan Church and Schools, when we both spoke after having been warmly welcomed by Mr. Saunders, who presided, and other representatives who were on the platform.

Barcelona impressed us much. The King and Queen were in residence during our stay, and as we left in the evening to catch the boat for Valencia we drove through streets crowded with people anxious to gain a glimpse of Spain's English Queen, who had been paying a visit to some local institution.

Before leaving Barcelona I should like to enlarge upon the reference already made to the School difficulty, which all workers with whom we conversed seemed to regard as serious. An order has recently been issued that after two years no uncertificated teacher will be allowed to teach. It appears unlikely that this will apply to Convent Schools, being evidently a blow aimed at non-Catholic Schools, many of which are necessarily staffed by uncertificated teachers. We learned that at least two thousand more teachers are needed for the State Schools alone, and that in Madrid itself there are between thirty and forty thousand more children than can be accommodated in the existing schools. The unwisdom as well as injustice of this order, which at first sight might appear reasonable, is apparent. It would seem to be the aim of the Directorate to get every branch of education under the control of the priests, but I hesitate to comment further without more detailed information. We were satisfied the matter is engaging the earnest and prayerful

INSCRIPTION ON DOOR OF VALENCIA CATHEDRAL.
From left to right—Mr. H. M. Gooch, Rev. Dan Daniel Reguilon, and Pastor Arias.

attention of Evangelical workers in Spain, who fully realise what the present order may mean for the future.

Barcelona is a fine city; there is a touch of London life about it, and if one hears more concerning revolution in this part of Spain he breathes no less freely the atmosphere of liberty which, if restrained, is in the air. It was from Barcelona that Christopher Columbus set sail on his famous voyage of discovery, and the gleaming harbour is dominated by a fine monument to his memory. An impressive tomb in Seville Cathedral contains his remains, whither they were brought from Havana after the Spanish-American war of 1898.

A night's journey by sea brought us to Valencia, where we found the Rev. Don Daniel Regalix, President of the Spanish Reformed Churches, and Pastor Rafael Arias, of the Baptist Church, waiting at the landing stage to greet us. They had most kindly planned to show us round Valencia during the morning, our visits including the fine Cathedral, with an impressive inscription on a marble slab placed immediately outside one of the main entrance doors (see illustration). I secured a photograph of this inscription, the translation of which is, "Christ Jesus, true God, true man, born for our redemption, He lives, He reigns, He rules. Salvation, honour, glory to Him, for ever."

A reception had been arranged for us in the evening, the Reformed Church being crowded, with Señor Regalix presiding, the Baptist Pastor also being on the platform. We had difficulties with interpreters in Valencia. Mr. Richards, a young Englishman, kindly volunteered his help; but unfortunately, after I had spoken, giving the first address, he found himself unable to continue through indisposition. The incident, however, was turned into good account, and discovered Mr. Chalmers Lyon's gift of tongues in the passage of Scripture (Ephesians 4), which he read to the audience from the Spanish Bible. Señor Regalix gave an eloquent address, touching upon the history and aims of the Evangelical Alliance and its work for Spain. He was followed by Pastor Arias, who dwelt upon the essential unity which characterises all believers in Our Lord Jesus Christ.

IN SEVILLE.

The Cathedral, with its handsome and historic Giralda.

Space does not allow of comment upon the historic and scenic interest of these Spanish cities and towns, which greatly delighted us. Many incidents associated with our visits will long remain in memory. We realised, too, that many were praying for us, and in various ways we recognised answers to Prayer throughout our travels.

Another long railway journey awaited us, this time a day and a night to cover the distance between Valencia and Seville. We travelled by Alcazar and Cordoba, regretting our inability to visit Valdepeñas, the headquarters of the Spanish Gospel Mission under the direction of Mr. Percy J. Bedford, although we heard much and everything good of the Mission, which is doing excellent pioneer work, seeking to carry the Gospel of immediate and full Salvation to the Spanish people. The province of Ciudad Real, in which Valdepeñas is situated, is one of the largest in Spain, the total area being nearly equal to that of England and Wales, with a population of almost 4,000,000. The total population of Spain is, I believe, to-day about 22,000,000.

We also regretted having to miss Granada and

Cordoba in order to reach Seville in time for the programme arranged for us. It was early Sunday morning when we arrived, somewhat travel-worn, but after a hurried search for a hotel suited to our purses, we found ourselves, a little more than an hour after arrival, addressing the boys and girls in the Sunday School of the Seville Evangelical Mission in the Plaza San Augustin, and a splendid gathering it was. The Pastor and director of the schools, Don Patricio Gomez, was away in France, but Madame Gomez, who speaks good English, kindly interpreted for us, and was altogether a Mother in Israel. The Evangelical cause in Seville is not strong, and there are few interested who speak English. Seville is perhaps the most Roman Catholic city of Spain, and in consequence all possible measures to suppress the "accursed Protestant doctrines" are more evident. The parents of scholars attending the Evangelical schools are visited by priests and "estequistas" (Roman Catholic ladies) who promise gifts to some, and frighten others with threats of the loss of employment, etc., if they do not cease to send their children to the Protestant schools. Nevertheless the schools continue, and Madame Gomez provided tangible evidence of the excellent moral, intellectual, and religious training which the boys and girls receive. On Sunday evening we were received in the Evangelical Church attached to the Mission, which has now come largely under the support of the American Methodist-Episcopal Board of Foreign Missions, but is still helped from Scotland and in need of further help owing to the decision of the American board to halve their grant during the current year. We were kindly received by Mrs. Agnes D. Crawford, the Hon. Secretary of this Mission, who drove us round the city and showed us the English Church and other sights of interest. The following day we took advantage of a free morning to explore the Cathedral (*see* Illustration) and the Alcazar, the palace of the ancient Moorish Kings, the beauty of which in its original state, judging from its condition to-day, must have been beyond description. Even to-day the gardens are King's gardens in beauty as well as in fact, for the Alcazar is the residence of the King and Queen when visiting Seville. I must not dwell on the beauty and interest of Seville, but only advise any who have the opportunity to visit the City. It is arresting in its people, its streets, its shops, and altogether attractive. I must not omit to mention another fine meeting we addressed in Seville, arranged by the lay Evangelist in charge of the Reformed

IN SEVILLE.

Preparations outside the Palace of Justice for the Feast of Corpus Christi.

Church, which has long been without a pastor, owing to the death of Dr. Palomares, whose name and work are held in high honour in Seville and Spain. There is a loud and urgent call to provide a new Reformed Church in Seville, and if the necessary money is available the Spanish and Portuguese Church Aid Society (of which I have already spoken) can proceed with building, for a splendid site is already in possession, freehold. £2,000 would erect a permanent Church. Our impressions agreed that unless special help is forthcoming the Evangelical cause in Seville must suffer further decline, and may even be extinguished.

ARRIVAL IN LISBON.

Rev. Robert Moreton and Rev. J. Chalmers Lyon.

We had received a letter from Mr. Lawrence Elder at Badajoz (of "breeches" fame !), who is working under the auspices of the Pioneer Mission, asking us if possible to break our journey from Seville to Lisbon in order to address a meeting at Badajoz. We were only able to do this by the aid of motor cars, for we had but two hours to spare between our arrival at Badajoz (the Spanish frontier), and our departure from Elvas (the Portuguese frontier) for Lisbon. We found Mr. and Mrs. Elder hard at work on difficult but promising ground. After a refreshing cup of tea we addressed a little meeting, directing attention to the words: "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

The work in Badajoz appeared encouraging on the whole, but it is a new centre and a large town, from which persecution must be expected, and is experienced from time to time.

On arrival at Elvas we found ourselves on Portuguese territory without Portuguese currency, without our tickets for Lisbon, and our passports having been taken from us in the train we did not know where to apply for them again ! While we were discussing the situation, a young Portuguese who had secured a seat in our compartment for the night journey to Lisbon, speaking in good English, asked if he could help us. He proved to be the son of a well-known banker in Lisbon, and all our troubles were ended. In such ways we found the prayers of many answered to the glory of God and our good. We arrived at Lisbon at 6.30 a.m., the Rev. Robert Moreton, Superintendent in Portugal for the British and Foreign Bible Society, being at the Rocio Station to meet us (*see* illustration).

IN LISBON.

Left to right—Rev. R. Moreton, Mr. Kenneth Cox, Mr. Swann, Mr. Maxwell Wright, and Rev. J. Chalmers Lyon

IN PORTUGAL.

We found a different atmosphere in Portugal to that breathed in Spain. There is almost complete religious liberty, and little

or no persecution. The prevailing cast is for workers, men and women on fire with Divine Love and full of faith and the Holy Ghost. There is a great opportunity for furthering the Gospel everywhere in Portugal. Monasteries and convents were suppressed after the Revolution, and many of the buildings they occupied are now in public use, while some churches have been sold by auction. One of the largest in Lisbon, the ardent Church of the Marianas (Carmelite), is now a Reformed Church belonging to the Lusitanian Synod, and Mr. Chalmers Lyon and I addressed a great meeting there under the presidency of the Bishop-elect, Rev. A. Figueiredo

BRITISH AND FOREIGN BIBLE SOCIETY DEPOT IN LISBON.
Paying a Call on Rev. Robert Moreton.

the representatives of other Evangelical bodies being present, and the Rev. Robert Moreton interpreting for us. The latter is one of the statesmen of Portugal, the son of an honoured father, the Rev. R. H. Moreton, now with Christ, whom we were privileged to welcome in London at the International Conference of the Evangelical Alliance in 1907. The British and Foreign Bible Society is fortunate in its Foreign Superintendents, and Spain and Portugal are well represented.

Our programme in Lisbon and Oporto was a full one. We addressed some ten gatherings in five days. We were privileged to take part in the first National Assembly of the Portuguese Evangelical Alliance, a representative Committee being appointed to consist of five representatives from Lisbon and Oporto respectively. We were also invited to speak at the opening of a fine new Congregational Church in Lisbon, Mr. Maxwell Wright presiding and interpreting as we preached the Gospel to a large audience, many of whom were there out of curiosity, and others from evident interest. From Lisbon we passed on to Oporto, being much impressed by the beauty of its setting. Here a strenuous field to our programme had been arranged by the Rev. A. H. Da Silva, who superintends the Methodist work in Portugal in association with the Wesleyan-Methodist Missionary Society. Mr. Da Silva is another of Portugal's statesmen, a man of imagination and zeal, as well as a devoted servant of Jesus Christ. He has done much for the work of the Alliance in Portugal and for some years was responsible for the translation into Portuguese of the Programme for the Universal Week of Prayer. After our arrival in Oporto we were welcomed at a full meeting of workers and friends which Mr. Da Silva had arranged at the Y.M.C.A., a building erected, I believe, by Mr. and Mrs. Maxwell Wright, the latter an honoured and keen servant of Christ who has devoted more than forty years to Christian work in Portugal, and is well known as a keen hunter of souls. We gathered much information at the meeting referred to, asking questions as well as imparting information. On the following day, Sunday, Mr. Chalmers Lyon preached in the morning at the Methodist Church, and I in the Lusitanian Church, where the Rev. F. W. Flower is Minister. It is interesting to note that the Lusitanian Church is entirely a native Church, and not a missionary work. It is the oldest organised Protestant body in Portugal, having been estab-

lished fifty-five years ago, the first Pastor being an ex-Priest who had to flee from the Inquisition in Spain. I was much impressed with the fervour and spiritual power evident in this body, and realised how greatly deserving of greater financial aid from England are the Evangelical Churches of Portugal generally. Their most pressing unsolved problem is the provision of the Ministry of the future. On Sunday afternoon we had a fine meeting, a more public one than on the previous day, in the Y.M.C.A. Hall, when we both spoke at length on the work of the Alliance and the need in Portugal, as at home, of greater intensity and consecration in all work for God and the Gospel of Christ. We closed our Oporto programme with a memorable meeting at night in the Baptist Church, when we both preached from our hearts to a full congregation, a number standing up to testify, we believed, their desire to "Look and live," our addresses being directed to the fact of immediate Salvation for all who do so, look to Christ, not to the Crucifix, but by way of the Cross to His Saviourhood.

How much one could write of the kindnesses we received in Portugal, but space forbids. We shall ever remember them, and those who rendered us true hospitality for Christ's sake, Mr. and Mrs. Swann at Lisbon, Mr. and Mrs. Maxwell Wright and the Cassells family at Oporto, and others. We left Oporto by express on Monday, June 19th (*see* illustration), and reached London after three weeks' absence two days later.

H. M. Gooch.

DEPARTURE FROM OPORTO.

Left to right—Rev. A. H. Da Silva, Mr. Maxwell Wright, and Rev. J. Chalmers Lyon.

[Note by Rev. J. Chalmers Lyon.]

THE LATIN PEOPLES TO-DAY.

[It is not the business of this magazine to discuss political questions, but it is emphatically our business steadily to maintain an alert interest in the great national movements of our time as vitally affecting the interests of the Gospel. Now to-day we are witnessing a remarkable revival of the Latin peoples. Italy and Spain are akin in religion, and so closely akin in language as to be practically intelligible to each other. Italy is now one of the most prosperous of European countries. Spain added enormously to her wealth during the war. Both countries are steadily increasing in population, and in their revived prosperity it seems more than likely that little Portugal is going to share. In the foregoing article Mr. Gooch refers to the new Education decree in Spain. Whatever its effects on Protestant schools—and we must wait and see—it is a symptom of this new national consciousness. The Spanish people are becoming aware of their backwardness, and the desire for education is very real. Look at the picture on page 117. The parents of all those children are nominally Roman Catholic. The Protestant schools are mostly so crowded that they cannot take more children. The people are beginning to read much more than formerly. I saw many tracts and gospels distributed in Madrid. Only once did I see one refused. Vast numbers of Spaniards have drifted from the superstitions of Rome and are found among the "Indiferentes." But there is nothing there to satisfy the hunger of the heart.

The defeat of the Armada and the downfall of Spanish power was Britain's opportunity. Their loss was our gain. Nationally we are in a real sense their debtors. But it is as a nation that owes its very soul to the Evangelical Faith that we are primarily in their debt. We have found a freedom which neither Italy nor Spain has ever known. We shook off the Papal chains at the Reformation. There are those in our midst—it is difficult to understand their reading of Scripture or of subsequent history—who would fit them once again about our wrists and ankles. God grant we may stand fast in the liberty wherewith Christ has made us free. And more, let us at this time of revival of these Latin nationalities see to it that by God's help, so far as in us lies, we lend the fullest support by our gifts, our sympathy, and our prayers, to those who are seeking in these lands to make known the unsearchable riches of Christ.—J. Chalmers Lyon.]

The Anglo-Catholic Peril*

By JOSEPH HOCKING

This meeting is of vital importance. This Cory Hall has rung to statements on many questions doubtless—great political meetings have been held here—but the issues as between Liberals and Socialists, and Conservatives and Bolshevists, are small compared with the issues at stake here to-night. I was reading from the foreword of your Programme that a large section of the Clergy of the Church of England are, in defiance of the law, and their ordination vows, seeking to drag our country back to the dominion of the Church of Rome.

The question at stake is nothing less than New Testament Christianity. If the efforts of these Romanists succeed—of whatever sort they are—and, personally, I would rather have to do with real Roman Catholics than with these hybrid individuals who do the work of Rome under the name of Anglo-Catholics—at least Roman Catholics as such are honest; but if they succeed in what they are trying to do, then New Testament Christianity will cease to be, and in its place we shall have a discredited and disproved mediævalism.

We are here to protest—to protest for the Word of God, and to protest against the violation of the Word of God. I have not one word of condemnation against Roman Catholics as individuals. Nevertheless, I maintain that the overthrow of the Reformation and the re-establishment of Romanism in England and Wales and the whole of these islands would be nothing less than a calamity. Why? Because Romanism means the ruin of a nation. I can quite imagine, the while we were listening to the able statement of Sir George King, that some were asking how these things affected the man in the street, how they affected business and the general life of the people. But it does affect them. It affects our national life; it goes down to the roots of our life. This meeting is not dealing with a trifling matter, but one of vital importance to the nation; to our great Empire, and to the welfare of the world. A tree is known by its fruits, and this is an outstanding fact in the history of the nation: There is no country in the world to-day dominated by Romanism—where the power of Roman Priestcraft rules—that is not decadent, moribund, and decaying. There may be the possible exception of Belgium, which has largely drifted to atheism; but with that possible exception, there is no Romanist nation that is progressive. Compare, for example, Spain and Great Britain. We are to-night defending the principles of the Reformation. Let us go back to those days. At the time of the Reformation Spain was the greatest country in the world. Its power was predominant. Its ships sailed on every sea. Its armies were all-conquering. Its wool was largely final, and the Spaniard was proud and haughty in his greatness. On the other hand England—Great Britain—was small and insignificant. We had no important place in the councils of the nations. We counted but little. England was unimportant! Then came the Reformation, and Spain refused that Reformation. Discarded it, while England accepted it. And, mark you, when the British Isles accepted the Reformation it was not an easy matter. In standing for the Reformation and Reformation principles, thousands were imprisoned; many were tortured; while more than three hundred were burnt at the stake rather than yield the faith they had accepted. Spain remained Catholic, and Great Britain became Protestant. Now, compare them to-day. Spain is the most Roman Catholic country in the world. I suppose that the Church has a greater strangle-hold on the life of Spain than in any other nation in the world. Yet, in 350 years, Spain has sunk lower and lower in the scale of civilisation. Mighty cities, which in the time of Spain's glory were great in commerce, great in literature, and in power, have become mere squalid villages, while the life of Spain has sunk lower and lower until it has become perhaps the most backward nation in Europe.

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*Address delivered in the Cory Hall, Cardiff, at the great meeting convened by the World's Evangelical Alliance, April 15th, 1925.

On the other hand—and I am proud to think of this—the British Isles are in the vanguard of the nations of the world. Directly the British Isles accepted the Reformation, her progress towards great things commenced. You ask why Romanism should mean the ruin of a country? There are many reasons! I will deal with two. The first is that Romanism stands for slavery of mind and soul. I am going to give you proof for my statement. I can remember going to Rome, the first time about eighteen years ago, in order to gather information for a novel—and I can tell you I have been abused a good deal because of that novel. And, gathering information, I invited to my hotel a doctor—one of Pope Leo's attendants—and we got to talking about the great pictures in Rome. I asked him whether he had seen the picture in the Eastern window in the American Episcopal Church, painted by Burne-Jones. "No, and I should so like to see it," he replied. "Why don't you?" I asked; and he replied, "I am a Catholic." "What has that to do with it?" I asked. "I see no reason why, because you are a Roman Catholic, you cannot see a picture in a Church?" "You must understand," was his answer, "that in Protestant countries a Catholic is allowed to enter a Protestant Church providing he does not pray, but in Catholic countries no Catholic is allowed to enter a Protestant Church under any pretext whatsoever." Now that means slavery—slavery of mind and soul.

Here is another illustration: I went to see a dignitary of the Church of Rome, who was President of the Irish College in Rome, and has since been made a Bishop in Australia. We discussed the question of why was it that Protestant countries were more prosperous, more highly civilised, and stood on a higher plane of culture than Catholic countries. He admitted that it was so, but urged that there was nothing in Roman Catholicism which made for inferiority.

"Let me ask this question, Monsignour," I said, "Suppose the Church of Rome had its one-time power, and suppose that I who am what you call a heretic, were to proclaim what I believe; what would you do with me?" He was silent a second and then replied grimly, "We'd quickly put a stop to your heresy, young man."

Now for my third illustration. A fortnight ago I was talking with a young lady about freedom of thought, and how the Roman Church crushed anything like free investigation. She told me about a doctor who was taking his degree in international law, and who had to study certain books necessary to pass his examinations. But, in order to read those books, he had to go cap in hand to the priests to get permission. Permission! Now, let the inwardness of those illustrations enter the warp and woof of a nation's life, and you have slavery! All progress depends on the manhood and womanhood that makes up a nation, and slavery of any sort destroys the qualities by which character becomes strong and great. That is why Roman nations do not become great, and that is why Protestant Nations standing for freedom, freedom of the mind and of the soul, have always been in the vanguard of the peoples of the world. We stand here to-night for freedom of mind and freedom of soul, and to quote the words of Wordsworth: "We must be free or die, who speak the language Shakespeare spake; the faith and morals hold which Milton held."

The second reason why Roman peoples decay is because nothing that does not rest on truth can finally prosper. I do not say there is no truth in the Roman Church. There is; but what is true in Romanism is common to our common Christianity, and has foundation in the New Testament. But, what is distinctively Romanist has no foundation in the truth of the Word of God. The sacrifice of the Mass. What authority does the New Testament give for that? What authority is there in the Scriptures for priest-craft? It mentions the priesthood of all believers—every man is a priest under God, who accepts His Word and is faithful to Him—but there is no other. What authority does the New Testament give for Popery? And those things are embodied in the very heart of the Roman system. If people are taught what is false, that falsehood will have a baneful effect on character, and it is character that makes or mars a nation. All true character is built on truth, and the great work of the Reformation was to sift the lies from truth, and to discard the lies.

One of the reasons to fear and fight the Anglo-Catholic movement is because it is not an honest movement. It was built up on a system of deceit. It is dreadful that to-day, men who have taken Ordination vows, the very essence of which is a protest

against Romanism, should remain in the Church in order to unprotestantise her.

And now I want to touch the root of the whole matter. What is the cure? How can the microbe of Romanism be destroyed? There are many things we can advocate that would help very much in this work. But the real cure lies in a revival of true spiritual life. If I may say so, I believe it is because our Evangelical churches have been so cold, so half hearted, so materially minded, that the danger against which we protest has become possible. If our churches had been fully alive, if our hearts burned with the living fires of God, there would be no movement such as we are fighting against to-day. If a great revival of true religion swept over the country, priest-craft would die like flies in winter. There was no ritualism at Pentecost. Every true revival since the days of Christ has meant a return, not to formalism and to outward observances, but to the simple Gospel; to sincere repentance and to faith in our Lord Jesus Christ. Another thing would also follow. If there were a great, a real revival in our midst, it would heal the breaches between the Evangelical churches, whether Established or Free, and unite them in one great body for the battle against evil. Hugh Price Hughes, who was a great advocate for reunion among the Methodist Churches, gave an apt illustration of this.

He told of a steel bridge which was being built across a dangerous chasm. For months the work proceeded, but when at length it was nearly completed it was found that the two centre pieces did not meet. There was a gap which although small would not allow the workmen to place the final rivets. It seemed that all their work was in vain. Presently someone suggested that fire expanded steel, and if these great masses of steel were heated they would meet. This was acted on. Great fires burned until presently the component parts met, and the bridge was made perfect.

That is an illustration of what is needed in our Evangelical churches. Only a little separates us; on all great fundamentals we were one. What we need is the Pentecostal fires of the Holy Spirit. Then we shall speak to all men's understanding, and we shall be united to attack the strongholds of evil. Meanwhile let us catch the spirit of those lines of William Blake the mystic poet.

I will not cease from mental strife,
Nor shall the sword sleep in my hand,
Till I have built Jerusalem
In England's good and pleasant land.

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Reunion Notes.

Fundamentalism. There is always a danger in times of change of over emphasising the non-essential, and thereby creating an atmosphere in which men grow to believe that there is nothing really fundamental. The folly of extremes makes itself felt in religious work, and the tithing of mint and anise and cummin tends to make many neglect the weightier matters of the law. If this be so on the mechanical side of religious observance as opposed to the moral duty incumbent upon believers, it is equally the case with the theological truths which all must accept if they are to be followers of the Saviour. We can never consider as anything but fundamental the Incarnation, the Atonement and the Resurrection. Without these facts there is no Christian Revelation, and the New Testament becomes a meaningless document. For Christians the authority of the Bible as the final rule of faith and morals is also necessary, for without this sacred volume we have no real guidance to the revealed Will of God. There are very many matters of secondary importance which are exalted into a first place. Individual interpretations take the place of the great onward sweep of divine Revelation, and Christians quarrel over non-essentials. Too great emphasis on these non-essentials has made many take the opportunity of denying the fundamentals and claiming to be inheritors of the Christian Faith. Unless we stand firmly by the Deity of Our Lord, believe Him to have died for us and to be now our Risen Lord, we cannot in any way be said to stand with the apostolic tradition of doctrine. It is impossible for us to allow our Faith to be filched from us under the plea that many hold a false Fundamentalism. It is just as essential for the Christian to fight against the current Unitarianism that poses as Christianity as to contend against the errors of Rome. What use is it for us to insist on immediate access to God through Christ, if the Christ to whom we have this access is not God but only man exalted into God by the devotion of His followers? The times are trying and we must walk as children of the light, avoiding the errors that beset us on the right and the left.

Individualist Evangelism. We have read the address of a scholarly clergyman on the inadequacy of Individualist Evangelism to convert mankind. He wishes to baptise the new learning and the new civilisation into Christ. So do we, but we cannot see how this can be done unless men and women who possess the new learning and the new civilisation are Christians. We are rather tired of hearing that the great task of the Church is to synthesise the opinions held by different men. What is meant is to syncretise the anti-Christian with the Christian thought that is prevalent. We are as convinced as the speaker that whatever is true in the new learning is of Christ, as whatever is good in the new civilisation is of Him. But we are equally convinced that a great deal which passes for learning is not true, and much that is in our present civilisation is not good. The need for winning individuals to Christ is as great as ever it was, and while we may do well to keep in its due place the cry of "glory for me," we must never forget that all things are the Christian's, and in this respect he has a glory which is not of this world in this life, as well as in the life to come. Was there ever a time when the Church was alive, that it did not proclaim Christ to be the Lord of Life—of all life, the life of the will, the mind and the heart? If Christianity be in essence the surrender of the whole of our Personality to Christ, it must involve the will and the heart as well as the mind. And if the supreme revelation of God is as a God of Love who gives His Son to die for us, the response must be one of loving gratitude. We may none of us be able to stand a scientific cross-examination of the Faith that is in us. It is equally true that no one can answer one-half the questions a scientist may ask a man on any of his psychological and physiological processes that are all important for the maintenance of human personality. But that does not prevent him knowing he thinks, feels and lives. We hold no brief for ignorance, but we confess we live in a world in which we all are ignorant of precisely those things we desire most to know. Can any one give us a definition

of Life, of Love, and Person that will stand scientific cross-examination? We are aware of many, but know of none that does not break down. Why then should we require men to answer all the hard questions that may be asked concerning the ultimate problems of our Faith? God has given us reason, but its scope is limited. Our faith is not irrational because we cannot always state it in words that comprehend its fulness. It is essentially rational when we found it upon what we do know in the Scriptures, and find it satisfying to the deepest needs of our nature. There is only one thing worse than a barren intellectualism, and that is a contented ignorance. And we Christians strive to avoid both.

Archbishop Edwards on Reunion. Addressing the Alliance of Presbyterian Churches in Cardiff, the Archbishop of Wales said: "If there is to be unity among us, it must be the expression of a spiritual unity, of an inward reconciliation. There is an inward spiritual unity in which all true followers of our Lord are bound up together. Does not the experience of our own souls teach us a lesson. Eloquent sermons, learned books, brilliant discussions are helpful; but have we not felt that the shaping and uplifting power in our spiritual life has been the influence of some one true, gentle soul, whose whole life was inspired by, and reflected the Spirit of our Redeemer and Saviour." These words deserve pondering. Not learning or mere profession of orthodoxy makes the Christian, but the indwelling of Christ. Our religion is not so much taught as caught. We are baptized into Christ when we are brought into touch with His Spirit. The radiance of a Christ filled life does more to spread the knowledge of the Saviour than words of learned wisdom, and those who are Christ's know one another with that intangible sense of brotherliness in Him which eludes definition, but is there all the time. At the very centre of all Christianity lies the personal contact of man with his Redeemer, and the many attacks on personal Evangelisation, preaching for conversion, ignore this root fact. An old writer truly says, "the heart makes the theologian," whereas the message of the hour says it is the head only which draws men to Christ. Unless the intellect can give grounds for faith we would be in a poor state, for we should be only one-third converted. There is no opposition between head and heart in the enlightened Christian. Both are at one in their rest on the Saviour, but the way in which the indwelling Spirit leads men to the deeper and truer knowledge of the Saviour is not always the path our limited intelligence marks. And the great fault of this age is a return to the old Sophist's doctrine, "man is the measure of the universe." His little rule cannot measure the length and breadth of the love of Christ which passes knowledge. In Christ still dwells the fulness of the Godhead, and to know Him is to live and love.

Liberal Evangelicals A well-known minister said lately, "I say without fear of contradiction that the Liberal Evangelicals of all the branches of Christ's Church in England understand each other better than ever before, and for centuries have not been so near to each other as at this time." We agree with the speaker placing our meaning on Liberal Evangelicals. We are not sure that others will place the same meaning on the words. For us they imply those Evangelicals who are found in every branch of the Church of Christ recognise their common heritage in the Christian Faith, realise they are members one of another, and desire only to follow Him as the Spirit guides. If this be the sense in which the words are employed it is a joyful fact that there is brotherhood much more closely knit than it has ever been. While loyal to their own denominations they are impressed by the sense of a common unity in the Lord Jesus Christ, Who is their all in all. They have found in Him salvation and power, and wherever they meet one who has shared the same redemption and dwells in Christ, a brother in Christ is realised and recognised as such. The World's Evangelical Alliance exists to foster this brotherhood, and has been blessed in the work to which God has called it. But perhaps the word Liberal is used as an adjective implying that the Evangelicals who adopt it are inclined to accept views of Christ and revelation that are not traditional, and in consequence they interpret Christ and Scripture in what is called a more "liberal manner." If this be the meaning then we are forced to say that we do not agree with the speaker,

for among these "liberals" are to be found men who hold contradictory views that cannot be reconciled, and are unable to preserve any deep fellowship in the deeper things of life, which involve a unity of approach to a common centre. It is a great pity that words have a different meaning when read by men of varying mentality, and we often recall the saying, "words are the counters of wise men and the money of fools." And the pity is that wise men do not always use the counters, giving them the same value.

Sunday Observance From all parts of the country communications reach us concerning the weakening of the hold of Sunday on the community as a whole, and even on Church members. The fine summer has given opportunity for the indulgence of the desire to "have a day in the country," "a game of tennis" and a "day on the river," with the result that the day has become a weekly bank holiday, and the Churches are deserted. Special trains are being run, and Christian railway directors, although opposed to Sunday traffic, say they are bound to meet the popular demand. We fear that the Churches take too lightly their obligations in this matter, and fail to impress on their congregations the claims of God for the hallowing of one day in seven by worship and rest. All this Sunday amusement means Sunday employment, which inevitably keeps men and women from the House of God, and places on them a strain that is physically inadvisable. The loss of our English Sunday would be a great blow to the higher side of man's nature, and we ask all our friends as far as they are concerned to see that their influence is entirely thrown on the side of the due observance of the Lord's Day.

Newspaper Reports We are thankful that in many important centres a movement is growing in strength, asking for the restraining of the publication of the sewer trials that disgrace our country. We are aware that publicity is a valuable deterrent, but there is no necessity whatever for the full details that have become so common in all the papers. Young people read them, and their imagination is fired. They are freely discussed, and this leads to a lowering of the moral sensitiveness, which is an essential part of a right attitude to life. Even young people of different sexes talk them over, and this means a breaking down of that reserve which has been the protection of clean living. The debauching of the mind is the first step in the pollution of the body, and we hope that the newspaper proprietors will voluntarily take steps to put an end to these columns of details that are doing such harm among our young people. If they do not, then Parliament will have to interfere, and in these days of competitive money-making journalism we fear suppression can only be brought about by the strong hand of the law.

The Church of England All that concerns the Church of England is of interest to Evangelicals. It is by far the largest Church in England and its representatives are found in every part of the country. It has not preserved its old time status, but it still remains the religious force that is most in evidence and its Clergy have a hold over the people through the antiquity of the Church and the official position they possess. In the past the Church has always been regarded as the great bulwark against Roman Catholicism and all it implies. The ablest works showing the crudities and falsities of Romanism came from the pens of its clergy. The Articles of the Church and its Prayer Book are Protestant documents in the best sense—they disavow the doctrines of Rome and were believed by all men until the rise of the Tractarian movement to have given to the people of England a service that was in itself a Communion, not a Mass, a provision by which the faithful could assemble and meet together as the early Christians met following the teaching of the New Testament and worshipping God in spirit and in truth. Now all this is changed. A well-organised and very much alive minority who have their eyes fixed on Rome have introduced into the services of the Church practices that are specifically Roman, teach by their ceremonies and service books doctrines that are opposed to the New Testament and rejoice in the success of their efforts to undo the work of the Reformation. The English Churchman is long suffering and what is more too often apathetic. When he finds in his Church what he dislikes he shrugs his shoulders and stays away. Too often this is the prelude to habitual abstention from public worship. But there

comes a time when he is faced by facts and the widespread error that surrounds him summons him to thought and action. That time has now come and the English Church is faced by a crisis that will end in either its capitulation to the Romanising party or in its return to its historical position since the Reformation. It is at the parting of the ways. It has to make up its mind whether it will remain part of Reformed Christendom or be classed with the Roman and Greek Churches as the survivals of Mediæval Christianity with its errors and false teaching.

Moderate Anglo-Catholicism

Bishop Gore has come forward as the apostle of Moderate Anglo-Catholicism and it is well that Evangelicals should know what this means. He is opposed to the papacy in its teaching on the position and infallibility of the See of Rome, he will have nothing to do with Mariolatry and the Festivals of the Immaculate Conception and the Assumption of the Virgin and protests against compulsory Confession and compulsory Fasting Communion. He desires the Restoration of the unrevised Prayer Book of 1549 which contemporary Romanists held was compatible with the Roman doctrine of the Mass, he wishes to see Reservation granted for the Sick and regulated by the Bishop or Bishops, public prayers for the dead, asking the saints to pray for us, unction for the sick and the removal of the 39 articles from their authoritative position. All this is a drift Romewards. But when we consider what he believes to be the foundation of a valid Ministry and valid Sacraments, we see at once the kernel of his doctrine. One of the main central ideas of the Anglo-Catholic movement was the apostolic succession, which all must accept, instituted by Christ in the persons of the Twelve and continued in the succession of the Bishops down the ages, "linking the different churches together by the fellowship of the bishops throughout the world and binding the succession of generations to the apostolic original." In criticising the conferences and the agreements reached by the British Non-Episcopal and Episcopal representatives he says, "Confirmation being a sacramental ordinance of apostolic authority, I cannot believe that we have any right to leave the requirement an open question. Nor do I think that we are doing our duty if we leave in such vague outline what exactly we mean when we speak of what is hereat minimum, is requisite for the celebration of the eucharist or the acceptance of episcopal ordination. It may be true that no special theory of ordination is to be required, but there are sacramental principles involved. And I cannot believe that a union based on the mere acceptance of material requirements would be lasting unless it were backed by the acceptance of the involved principles." In short it is clear from his writings that unless the principle of apostolic succession is accepted as necessary to the possession of the "commission of Christ," there can be no valid sacrament of the Lord's Supper. Evangelical Christendom rejects this theory as at once unhistorical, mechanical and plainly opposed to the whole spirit of the Church and Ministry as taught in the New Testament. With moderate Anglo-Catholicism as expounded by Bishop Gore Evangelicalism cannot be united on his terms.

Lord Halifax on Rome and Reunion.

Lord Halifax, the veteran leader of Anglo-Catholicism, and the main author of the Malines Conferences or Conversations, has spoken his mind with a clearness that leaves no room for doubt. He said in the Albert Hall, "It is well to remind you that reunion between ourselves and Rome is unattainable unless we are prepared to concede a primacy by Divine Providence as appertaining to the Holy See, and to admit the claim of the Pope to occupy a position in relation to the whole Episcopate such as no other Bishop can lay claim to. This is a matter which must be faced by us with all its consequences." This is the old cry, "outside the Roman Church no salvation." Communion with Rome is necessary to membership of the Catholic Church. He goes on to say that there need be no fear that the peculiar status and prerogatives of the See of Canterbury will be involved, that the Prayer Book and Authorised Version of the Bible would have to be surrendered, and that the absorption of Canterbury in Rome would result, but "rather the union of the two Churches under the primacy of the successor of St. Peter, which is quite another thing. On the

other hand, I beg you to consider what an immeasurable gain it would be to the Church of England, in carrying on her warfare on behalf of Catholic truth against the forces of unbelief, if she were once more in full communion with the greatest and most potent of Christian Churches. What added strength would be given her! What hidden springs of grace would be revealed!" We are always glad when men speak their minds, and in the presence of this declaration we would ask, "If this be the aim of the Malines Conferences why are they being continued?" We know that Bishop Gore, another of the negotiators, has written, "Rome is not to be gratified or propitiated by any imitation of her rites or by any obedience which falls short of absolute submission." We are face to face with a danger that cannot be underestimated, and the time has come for the Church of England to demand from the Archbishop that an end should come to the mischievous conversations that are still in being. We see the aims of the chief author, and although we are aware of the disclaimer that he does not represent the views of all the members of the English Commission, nevertheless he speaks for a section of Anglo-Catholics who deliberately prepare the way for the submission of which Bishop Gore speaks. It is hard to acquit those who know his views and his propaganda of something like approval when the negotiations, conversations or conferences are still in being. The hour for their immediate discontinuance has struck.

The Bishop of London and "going over to Rome."

At the same meeting the Bishop of London said, "I am all for reunion and I pray for it, but until reunion comes, there is no single member of the Anglo-Catholic party who has any right to go over to Rome unless he is convinced that our orders are invalid." This means that everything depends on the acceptance of the Anglo-Catholic conception of orders and valid sacraments. Union with Rome is inevitable if the Church of England orders are held to be invalid in the Catholic sense. The implication, of course, is that all other orders are invalid except those that are covered by the "Catholic" doctrine of the Apostolic Succession. We are once more driven back to the notion, for it is nothing more than a notion, that the Church of Christ depends on the possession of orders which have been lineally transmitted by the Apostles to Bishops and by them to the existing Bishops in unbroken succession. The New Testament is a stranger to any such teaching, and the scholars who are best acquainted with early Church history deny that they find anything approaching it in the constitution of the primitive Church. We are separated from Rome by something much more vital than the possession of valid orders. We hold that the very idea of validity which involves a sacerdotal caste in the Church is something introduced from Paganism into the teaching of Christ and His Apostles, and the Reformation was a return to Scriptural Christianity in its root and branch rejection of the whole mediæval system of a priestly caste depending on the Apostolic Succession for its creation and existence. Priesthood in this sense was unknown to the Christians of the first century, and now that the claims are being made for its existence as a necessary constituent of the Church of Christ, it is for all Evangelicals to repudiate it in the name of truth, and to determine that it will have nothing whatever to do with any such demands as a necessary basis of the Church Catholic to which they belong as members of the Body of Christ. We have been too long living in amiable condonation of vital error. Evangelicalism has the Gospel to teach, and the freedom of the Gospel is being dethroned by attempts to introduce into the National Church the deadly errors of unreformed Christianity.

Visit of the Greek Patriarchs

The Sixteenth Centenary of the Council of Nicæa naturally called for commemoration. Those who are working for closer union between the Eastern and Anglican Churches naturally seized upon the occasion for the visit of Eastern Prelates to England. The chaos in which the Eastern Churches are plunged naturally calls forth the sympathy of all who believe in religious liberty and these Churches have turned to the Church of England for help in their days of trial. They have been told that the Church is unable to grant them the political aid they seek and we deplore the situation that has been created by the growing power of the Turk and the spread of Bolshevism.

But it is now clear that ecclesiastical and political intervention as far as the British Empire is concerned move on different planes. It is true that some of the Patriarchs have declared in favour of the recognition of Anglican Orders—others decline to do this. It was however, a moving sight to hear the Eastern Bishops recite the Nicene Creed in Greek in Westminster Abbey, and although they apparently did not communicate with their Anglican brethren they prayed together. Whatever promotes union among separated Christians must of necessity appeal to those who hold that "we are one Body in Christ," and we are thankful when men pray together. It would be wrong, however, to conclude that the teaching of the unreformed Eastern Churches is identical on many important points with that of the formularies of the Church of England. These formularies do not teach the doctrine of the Priesthood, the Sacraments and the Presence of Christ in the elements held by the Eastern Church and proclaimed by them to be necessary as articles of faith by all who share their communion. It is never wise to turn from facts to aspirations—to ignore what is, in order that we may attain what ought to be, and in the many articles written on the visit of our Eastern brethren we have discovered the contemporary method of propaganda—concealment of the disagreeable and emphasis upon the agreeable. The vast majority of English Christians are ignorant of the teaching and life of the Eastern Churches. They have never come into contact with them—their history is a closed book. When distinguished visitors are with us we receive them and do all we can to make their visit memorable, but we do not ask too much about their differences from us. It can never be forgotten that no Union of Churches can be of any value unless it is the expression of an inward unity in Truth and Love. There is much to be said for the dictum of Bishop Gore which we have quoted, that acceptance of involved principles are more important than mere outward union. It is the neglect of this fundamental fact that is responsible for much of the world sorrow to-day. When we look beneath the surface there is very much that separates us from the Eastern Churches. The day will come when the Churches of the East will feel the breath of the Spirit and throw off what is false in their ecclesiastical and doctrinal systems. Until this be done the union even of the Anglican and Eastern Churches—much less the union of the Evangelical Churches with the Eastern Churches—cannot take place.

Canadian Church Union

The Presbyterian, the Wesleyan, and Congregational Churches in Canada have become one Church. Unfortunately the Union has not been complete, for Presbyterianism in the East has for the most part remained outside the Union. What has occurred is at once a cause for thanksgiving and an object lesson. It would seem that union can only be attained as we have always held, when unity is behind it. Historical and other grounds have made the older Presbyterian Churches of the East of Canada unwilling to throw in their lot with the new Church, and for some years at any rate we shall see the Presbyterian Church of the Eastern Provinces organised outside the new Church which faces the problems of an expanding Canada. The loss to the United Church is much greater than the loss caused by the non entrance of the outside Free Presbyterian Church of Scotland to the Free and United Presbyterian Churches amalgamation in Scotland. In Scotland those who remained outside represented for the most part highland congregations apart from the main stream of Scotch religious life, whereas in Canada the non-union element comes almost entirely from the older congregations that have done so much to build up Canadian Presbyterianism. It is to be regretted that the union is not complete, for union that is only partial and leaves outside hundreds of thousands is something that ought to be avoided. On the other hand it is remarkable that the leading statesmen and teachers of Canadian Presbyterianism have associated themselves with the Union Church. We are at a disadvantage in commenting upon events that are only partially known, but there cannot be any doubt that the Union will add enormously to the efficient ministry of the Evangelical work being done in the rapidly advancing parts of Western Canada where the apparent competition of the Churches has done great injury. We learn that the gravest problem before the Presbyterians who remain outside the Union will be the provision of the ministry for the future, as with the exception of

...on Colleges all the training centres connected with the United Church, and the staff of this College contained some of the most powerful and advocates of union. We who are always all decisions for the spread of the work of God and the manifestation of the oneness of all the followers of Christ pray that what has been done may make for the advance of the Kingdom of righteousness and lead to a great revival of spiritual life in every part of the great Dominion—whose untold possibilities only make it an overwhelming power in world history.

Wales In Scotland the Church of Scotland, the United Free Church of Scotland and the United Presbyterian Churches prepare the way for Union with their steady determination which characterises our Northern brethren. They have made up their minds to unite, and have learned so much from recent ecclesiastical history that they make haste slowly, and run no risks of any schism that may make their union something short of a complete unification in all respects of the two Churches. They obtain Parliamentary powers before they take overt action, and no section of either Church can complain that it has not been heard and considered by the Assemblies. Those who read the reports of the Assemblies observe year by year a weakening of opposition and a growth of the spirit in support of union. When this will prevail, there can be no doubt as to the future, and it will be to the advantage of the whole of Scotch Christianity to see Presbyterianism—the accepted order of the greater part of Scotch Christianity—unified and giving to the kingdom a common witness of brotherhood in Christ. The times in which we live call forth the best in those who have given themselves wholly to the service of God. Scotland has not departed so far as England from the outward respect to organised Christianity, but the trend is evident, and it must be stopped if religion is to hold its traditional place in the life of the people. Too much reliance can be placed on organisation even of Churches uniting as the best ways of making known the saving health of Our Lord to the people. Our Scottish brethren, however, are fully alive to the danger, for they have always been able to combine a sturdy individualism with a united spirit of Church work. They have never forgotten that spiritual life is a direct gift from God that must be nourished in the individual soul if it can make any real contribution to the life of the Church—the beloved community of believers. This has been the chief secret of the blessing that has rested upon Scotch Christianity.

Candidates The Archbishops of the Church of England appointed a Committee for the Ministry to inquire into and report on the reasons for the existing shortage of candidates for the Ministry. Of the fact there can be no doubt. The shortage, spread over recent years, reaches thousands, and now that war candidates are not forthcoming, it is being increasingly felt. The usual reasons—lack of family religion, the materialism of the times, the poor financial prospects of the ministry and the cost of training, are set forth. But the report differs from most of the reports on the subject by laying the chief blame on the low standard of spiritual life in the Church. If the Church were what it ought to be then the Church would never lack a supply of fit men for its sacred ministry. The Bishop of Gloucester asks the pertinent question why the children of the well-to-do cease to come forward, and speaks seriously of an anti-Christian spirit in the older universities. We are perturbed by the latter statement, for the glowing reports that are published of work among students point to a different conclusion. We think on this point that both contentions are true. Those who are not Christian look upon their Christian fellow students and dons as men who have a temperament which religion satisfies, and consider this as a purely natural phenomenon. On the other hand, sections of Christians are more keen than in the past, and others persuade themselves that talking about religion and making plans for its reformation are the beginning and the end of Christianity. The failure of the existing work among students to produce candidates for the ministry is a fact that exercises the minds of the leaders of the Student Christian Movement. Unfortunately, the Church of England is not the only Church which is concerned about the provision of men for the ministry. We read that the Wesleyan Church has been compelled to send all its candidates to circuit work instead of sending them to the colleges to be trained. All who believe in the

institution of the Christian Ministry will pray that the Lord will raise up men to serve Him in the ministry, and will fit and prepare them to work for Him among those He died to save.

Has Christianity a Message to the Jew? We have read in the Jewish Guardians a long report of the debate in the General Assembly of the Presbyterian Church of England on the question of Jewish Missions. There also lies before us an able statement by a Jew on "Judaism and the Presbyterian Churches." The latter contains the words "The intrusion of the Missionary is to us an intolerable impertinence, and we resent it bitterly. In fact, I know nothing which is more calculated to spread ill-will. Meet us as we meet you, with full respect for differences of outlook, and then we can go forward shoulder to shoulder. The first essential for co-operation is the final abandonment and the definite repudiation, once and for all, of each and every scheme for converting Jews; coupled with this there must be a complete recognition that Judaism suffices to work out its own salvation. We ask of you but this, that you think of us as we think of you." If Christianity be only a religion of a race we can admit the justifiability of this plea. But it is much more than this. It is the revelation of God brought to its fulness in our Lord Jesus Christ the Saviour of humanity. What would be the place of Christianity to-day if it had bowed to the similar statement brought forward by the leaders of ethnic or other religions to which it brought and brings its message? They do not know or follow Christ, and we have received the command to go and preach Christ to all men for He has died to save them. We cannot think of the Jew or any other man as outside the range of the salvation of Christ, and it would be a gross neglect of our duty as Christians if we were to turn from the Jew, and declare him to be outside the ambit of our ministration. We loath all ideas of persecution, which has been a disgrace to Christianity. But we cannot possibly refrain from going to the Jew as well as to the Gentile with the message of Christ, and believe that we have a mission to the Jew. On this there can be no compromise, if the command of Christ is to be carried into practice.

Resolution of the Presbyterian Assembly The Assembly resolved "That clerical benefits should not be used as an inducement to bring people within the range of religious propaganda. That where ample opportunities for medical aid already exists it is undesirable that medical work should be associated with mission activities, and where medical mission work is being carried on the benefits of the medical mission should not be made conditional on attendance at a religious service." We have as strong an objection as any one can have to "buying converts." Such proceedings are alien to the whole spirit of the Gospel, but if all help to the poor, and all medical aid be forbidden in any Mission work where will we be able to do anything except show by word our interest in the people? Apply the principles underlying these Resolutions to any Medical Mission station in the world, and it will be found that they mean the cessation of the work except in remote districts where no competent medical men exist. Attendance by compulsion at a service is objectionable, but is there no such thing as gratitude? Will not the kindness shown by the Mission station naturally induce attendants to wait and hear something about Him who is served by the Missionaries, and whose Spirit leads them to work for Him. It is a very specious argument to hold that the best way to influence Jews or any one else is by living with them and respecting their convictions. May we ask how many converts have been made by the Cambridge advocates of these Resolutions among their Jewish friends? Have they found it possible to approach them on the great question "Is Jesus your Messiah?" We fear that there is more than a danger to-day of minimising the difference between Christianity and other faiths. The cosmopolitanism of the modern Universities works in this direction. Everything is a matter of opinion, and opinions may be wrong. Why, then, trouble ourselves about winning any one to our faith? To bring this attitude into the work of Missions is disastrous.

Bolshevism We are thankful that the passage in our Annual Report referring to Bolshevism has attracted considerable attention. Bolshevism is by no means confined to Russia. It has been exported, and its imitators in other lands are

more common than was at one time believed. Here in England the openings for its exercise of influence have been closed, and there is very real propaganda work underlining loyalty to the King and Country. Under the name of commercial propaganda the political side of Bolshevism can be advanced, and the peculiar character of our Trade Union Organisation has given many opportunities for the inculcation of doctrines that are abhorred by the vast majority of English workers. The Government, naturally unwilling to take steps against the propagation of any teaching, has been forced to consider the whole question, for it knows how a small and determined minority can move the inert mass that does not understand the character of the movement which it is serving. We cannot forget how the Soviets have proved themselves to be the deadly enemies of all religion, have murdered Bishops and Priests and have displayed hatred for Christianity. The sooner all attempts to propagate its anti-social and anti-Christian theories in England are suppressed, the better for the peace of the State. We are strong advocates of freedom, but the Bolshevist claims freedom for the revolutionary to lay the mines that, when exploded, will destroy our civilisation. The state of Russia is the best evidence of the evils that Bolshevism generates.

Religion and Industry

The Solicitor-General — Sir Thomas Inskip—has been saying some wise things on the relation of Religion to Industry. "If two men were seeking to bring Jesus Christ in and make Him Lord of life it would not be very long before each of them found in his different way the path to peace and unity, because they were both converging upon some central point. The religion of Jesus is a saving religion. They could not apply the teaching of Christianity to mass movements until they had attended the private soldiers of the movement in the service of Christ, and the first step to be followed personally, and he spoke with deference, that the world needed, whether in industry or any other walk in life, was for each and every one to find out individually the asset of Christ as Saviour in the personal life." Here the very core of the question is touched. When men are right with God they cannot remain wrong with one another. They have a common standard to apply to all matters in dispute and the Holy Spirit will point the way to peace. We must set ourselves on Christian principles and the success of our actions depends on the response of others. If the light that guides us be invisible to others they cannot follow it. We have to make up our minds that the first duty of Christians is to walk worthy of their calling, the next is to win others to walk with them, and by leavening the whole of society we shall win support for the cause that commends itself to God. We are all in danger of making a grave mistake. We call for sacrifice as a means to an end—but we are apt to insist on the sacrifice being made by others to attain something we wish to possess. This is not the Christ path. He pleased not Himself—He made the sacrifice and said to others "Follow Me," and as His servants we are bound to walk in His steps. It is a joy to all Christians to know that the Premier, the Home Secretary, and the Solicitor-General have all taken in public a definite stand for Christian righteousness and have all insisted on the duty of applying the teaching of the Saviour to the individual life preparatory to its being commended to others. In this respect they are true to the message of the New Testament.

SOUL-WINNING

Even if I were utterly selfish, and had no care for anything but my own happiness, I would choose, if I might, under God, to be a soul-winner: for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. No young mother ever rejoiced over her firstborn child, no warrior was so exultant over a hard-won victory.—C. H. SPURGEON.

World Mission Notes.

China The eyes of all Christians in England who are interested in Mission work are focussed on China, where events take place that may profoundly affect the entire future of Missionary work. China is no longer a country with a central administration. It is broken and without control—ruled by the sword in many quarters, and everywhere exposed to "Red ruin and the breaking-up of laws." It may be asked how it has continued to support so many millions under these circumstances. Traditional observances, the ordered lives imposed by immemorial custom, and the quiet peacefulness of the majority of the inhabitants enable government to be carried on without a central government. But these conditions give the desired opportunity for disaffection to spread rapidly, and for agitators to make a profound impression on the lives of the people by inspiring them with thoughts alien to their natural life, and by rousing that passion of nationality which is strong wherever men share a common past and believe that it is being broken up by the inroads of foreign powers. The Foreigner becomes the enemy. The masses act without thinking, and believe they serve a high ideal when they turn against the men and women who represent the intrusion that, in their opinion, aims at their subjection.

The Spirit of Nationalism The war has taught us that Nationalism has a bad as well as a good side, and many are now trying to overcome the bad by proclaiming an internationalism that is as wide as humanity itself. The passion for this internationalism has been exploited by Bolshevism. Strange to say in China where Russia has its own designs, Bolshevism aims at making the Nationalism of the people its tool. Its agents are employed in several centres. It supplies propaganda literature, gives money and arms, and acts as the centre of disaffection. It finds among certain classes of the educated Chinese men who hate Christianity and ascribe to its influence all the foreign intrusions which they most dislike. Pamphlets are written to prove that Christianity and Missions are the real enemies of China. The appeal to Nationalism is accentuated by the attacks on the Western religion. History is misrepresented, and what really served for the uplift of China is declared to be a definite effort to bring China into subservience to the Western Powers. We therefore find the two forces of Nationalism and anti-Christianity uniting to foster the anti-foreign spirit that has broken out in China.

Education in China Most of the foreign educational work that has done so much to train the Chinese has been carried through by Christian Missions. These colleges were in the past self-contained and self-governing. A change is now taking place. They are asked to register, to obey Government requirements, to conform to the regulations made and to refrain from religious propaganda. The Missions recognise the change, and are ready to do everything that does not offend their consciences. The National spirit demands that Chinese educational establishments should ever keep before them Chinese ideals, and in no way denationalise the students. It will be remembered that the student classes in China have been foremost in demonstrations against the foreigner, and it is unfortunately true that most of their hostility has been directed against England. Anti-foreign hatred seems now to be definitely focussed against Japan and England. It is not a mushroom growth. It has always existed, but now it is showing its strength and has behind it the support of great masses.

Opposition and Persecution In a masterly address, Mr. Marshall Broomhall, with the title "Opposition and Persecution," shows that in every way the present movement is much more formidable and wide-spread than the Boxer Outbreak in 1900. In his opinion it is the inevitable accompaniment of liberty of thought—the Renaissance produced Voltaire as well as Luther and Wesley. "We cannot blame the intellectual awakening, for we cannot have the blessings of liberty without the perils of license." He gives details of some of the documents that have roused the people. The object is "to show Christianity is one of the tools of Western

imperialistic exploitation over China; to serve as reference for the anti-Christians all over the country." "Christianity suppresses patriotism, and even reproaches China as a nation." He sets out as the policy of Missions: "It is for us to do our best, by holy living, and by wise and discreet conduct to win the esteem and friendship of the Chinese, by wise, accurate statements of facts to correct the errors which are present in the pamphlets referred to, and to look to God, the Ruler of the Universe, to vindicate His own cause."

General Feng The man of mystery in the movement is General Feng. The newspapers report him to be the tool of the Bolsheviists and the bitter enemy of England. We have read more reflections on his character than on that of any Chinese leader. We believe that some of the attacks are inspired by anti-Christian bias, for this exists in England as well as in China. There is no doubt that he sees in England the enemy of his country, and we regret this, for whatever else England has been and is, she has no desire to partition China, and is simply anxious for its good government and the safety of her nationals. On the other hand, Bishop Norris says "That he has not been able to satisfy himself that General Feng was wrong, nor that his conduct was really out of keeping with his Christian profession." The Chancellor of the Netherlands legation in Peking says, "He is worthy of our high esteem and respect, both as a sincere Christian and as a good patriot." Here we must leave this matter.

The Future We cannot hope for any early settlement of the Chinese trouble. Danger exists, and men who ought to have known better have acted foolishly in signing documents they could not read and afterwards repudiating their signatures. From the human standpoint, our Missionaries and their converts are in danger. In no part of China do the old conditions exist, and they have, up to now as a whole, been marvellously preserved by God. We have no one but God to help us in their day of trial. Governments may do something. Their arm is not long enough to protect the scattered workers throughout the provinces. The arm of God is not shortened, and He can bring order out of the chaos. We must pray to Him to stand by His servants and to protect them from the many dangers to which they are exposed. When man fails, God intervenes. Let us all be instant in prayer for China.

Diamond Jubilee of the C.I.M. The China Inland Mission has been at work in China for sixty years. Out of the 4,000 Missionaries sent out under its auspices, 1,134 are still at work. Two thousand voluntary Chinese leaders have given themselves to the service of God, and the Mission employs 1,500 paid Chinese workers. More than 100,000 Chinese have been baptised, after profession of faith in Christ. This is a great record. We recall the fact that in the Boxer massacres out of the 135 Missionaries and 53 of their children who were put to death, 58 of the Missionaries and 21 of the children were attached to its Missions. It has a martyr roll as well as a roll of converts. Its income last year was the largest but one in the history of its work, and it faces the present crisis with confidence. Its story is a romance and it owes much to the leadership of its founder, Hudson Taylor, who has left an ineradicable mark upon its history as well as upon its character. Its work has been a marvellous display of interdenominational co-operation blessed and used by the Divine Spirit.

Enlightenment and Danger Current events in India and China show clearly that intellectual enlightenment does not always lead to peaceful progress. We have given higher western Education to a considerable number of Orientals who have brought to their own countries theories of Government and development which they demand to apply to their own peoples before they are ready for them. We have won for ourselves the freedom and forms of government we possess as the fruit of centuries of ordered progress under Christian ideals. In the East conditions are entirely different. What the educated have assimilated their fellow countrymen do not understand. Without Christian idealism and submission to the spirit of Christ, the application of Western principles does not necessarily act in the same way it acts with us. We have, in consequence, revolutionary teaching which is bound to give birth to movements

that cause a clash between sections of the peoples, as well as with foreigners. The East is no longer patient—it is impatient—and until it learns the patience of Christ and its leaders have His spirit, we cannot hope for the political and social progress or the religious awakening we desire.

Native Churches It is probable that in both China and India the stress of political events may bring about the formation of native Churches even before the local Christians are prepared to use their power wisely. It is the duty of Christians to take risks when the Spirit of God guides. We see through a glass darkly, even in questions of Church policy, and the most that can be done at times is to abandon long cherished plans and to labour as God gives us opportunity. We cannot see into the future, and as far as man can decide in most parts of China and India the native communities are not sufficiently well developed to be entrusted with sole charge of the work that God is doing. If the work be His and circumstances demand the Europeans and Americans standing aside for a time, then He will carry it on in His own way. The trial of our faith may be great, but our faith will be honoured and we may rest assured that God will not desert his children. There will probably arise in Eastern lands united Churches that will make a united witness to their fellow countrymen.

The Bible the message of God When we consider the future we must not forget that the Mission Churches have been given the Bible in their own tongues. From it they will draw inspiration and learn of God. A Japanese officer said to a class for Christian officers, "I have realised in this class that the Bible is the most Japanese of Japanese books, and speaks right home to the heart." Indians and Chinese have made the same discovery, and with the book that speaks home to the heart in their possession, and made the object of their study, we may be sure that if they rely on the Holy Spirit the dangers we fear will not eventuate. The next few years will be among the most critical in the history of Eastern Missionary work, and the wisdom and patience of the Home Boards will be severely taxed, when they are called upon to make decisions that will give a new direction to work in the distant lands that are receiving the Gospel message.

African Education The move the new attitude of Government to African Education is studied the greatness of the opportunity is seen to be unique. Up to now nine-tenths of the education in African colonies has been given by Mission schools. Governments are apt to be competitors of Missionary schools, giving secular education to the children. In Africa it has been found necessary to ally religion with education. The break up of the old beliefs leaves the people without faith, and Christianity is the one faith that has the message which will convert men and women into useful citizens in our African colonies. The Government will work through the Missionary Societies, and the best possible training for the young people will be afforded on Christian lines. As Dr. Oldham says, "In the service of the peoples of Africa, it is not a question of jealous rivalry, but of honourable emulation. The field is clear, and the prize is to the best runner. Those who have seen the purpose of God for human life in Jesus Christ, and are conscious of the resources available in Him can desire and ask for nothing better."

Persia "Everywhere doors are opening, and now, if ever, is the time for us to enter in and possess the land." These are the words of a message from Persian Missionary workers. As in all other lands, unrest prevails in Persia, whose ruler for two years preferred the luxuries of Europe to the responsibilities of rule over his people. There is a reaction from Islam, and the fear is lest this may mean a revolt against all religion. Educated men are enquiring concerning the Gospel of Christ. Dr. Marrable, C.M.S. Missionary at Isfahan, writes: "Altogether there were twenty baptisms during the year; but this number bears no relation to the number of those who were genuinely interested, and for one reason or another were unable to come out publicly for Christ in baptism. Year by year the number of those who are interested is growing, and were complete religious liberty established, we should be overwhelmed with the number of those desirous of joining our Church." When we contrast this with the long years of fruitless labour in Persia, we can thank God and take courage.

Books Worth Reading.

EVANGELICALISM—Essays on Christian Fundamentals. By Members of the Fellowship of Evangelical Churchmen; Edited by Rev. J. Russell Howden, B.D. (Thynne & Jarvis. 6s.)

The Twelve Essays that are contained in this valuable volume should be read by all who wish to see how men who are loyal to traditional Evangelicalism face questions of the day. The Church of England contains representatives of all, and, we may add, of no definitely Christian schools of thought. It has developed a lawlessness that permits opinions that are only by courtesy called Christian, and ideals that are Mediæval in their adaptation of Pagan ideas, to be held without any exclusion from its pulpits and ministry. Even among Evangelicals the environment in which they live has affected outlook, and we have read from the pens of Evangelical Churchmen articles and expositions that we find it hard to reconcile with the formularies and history of the Church of England. This perhaps is inevitable, human nature being what it is, but there is a decided advantage in having the Evangelical position put clearly by men who think, and are loyal to its standards. This is done in "Evangelicalism."

The Rev. Isaac Siviter sets forth the Chalcedonian theology, which is the historic presentation of the Incarnation. He sees no reason for departing from the plain declaration of the Nicene Creed. He concludes. "In the presence of that claim (Before Abraham was, I am), what shall we say? That Jesus was very God, that He had a separate Personality and Consciousness before Bethlehem. If not, what then? One of two things: He was either insane or utterly devoid of truth, and therefore a blasphemer. There is no middle course between these views. But twenty centuries of moral uplift and spiritual vision, and the transformation of unfit souls into saints of God do not result from insanity or lying." Mr. Russell Howden deals briefly and pointedly with the questions associated with the physical resurrection of Our Lord, "The only victory that really overcomes death is resurrection." The Risen Lord is the pivot of the faith of the Church. Its Faith in His resurrection transformed His disciples, and to-day its power transforms human lives throughout the world. The Rev. C. H. Titterton, an accomplished Hebrew scholar, expounds the Atonement with fidelity to the teaching of Holy Scripture. The Cross cannot be considered a mere spectacular display of suffering, "Calvary must be viewed Godward as well as manward. The Divine revelation to man is that without shedding of blood there is no remission of sins (quite apart from being a mere spectacle of His passion), the blood of Jesus is set forth in the New Testament as possessing an infinite atoning power, a power to cleanse from all sin."

Dr. Dyson Hague, the well-known Canadian Professor, has written with all the force that strong personal conviction and experience give on Justification by Faith—"only faith justifieth us—through the only merits and deservings of our Saviour Christ." The Editor is at home in his exposition of Sanctification. The sanctified life is intended to be the one for the Christian, who is accordingly referred to constantly as 'saint.' It is important to bear in mind that sainthood is not primarily an attainment, but a relationship. The Christian is a saint, not by virtue of his own struggles and achievements, but because God, in the person of his spirit has possession of him."

The two papers on the Bible are written by two competent scholars—the Rev. G. T. Manley and the Rev. T. C. Hammond. We recommend both to the careful study of our readers, as they come from the pens of men who have rightly won the confidence of large numbers of friends. Mr. Manley deals with the Inspiration and Authority of the Bible and concludes that "we see no reason to give up one whit of our belief in the inspiration of the Old Testament, or to depart from that faith in its teaching which we have learned from Christ's teaching and example." We cannot deal with

the masterly essay of Mr. Hammond on "The Fiat of Authority." Suffice it to say that it is a contribution of permanent value to the discussion of the subject and contains the most conclusive reply we have read to the contentions of Anglo-Catholics who argue that the seat of Authority is in the Church and not in the Bible. We hope that all who are interested in current controversies on Authority will read and re-read this valuable paper.

The Rev. A. E. Hughes discusses the Sacraments of the Gospel, and shows their true place and meaning in the Church of Christ. He writes with a devotional earnestness that adds greatly to the force of his arguments. The Rev. F. G. Llewellin deals with "Confession and Absolution," and his paper is one of the more definitely polemical in the book. We must return to Scriptural teaching on this subject if the Lordship of Christ is to be established among those who are misled by the theory and doctrine of Penance. Mr. Albert Mitchell is as usual suggestive and informing on the Prayer Book, and has no difficulty in showing its Evangelical character. The Final Essay is on the Second Advent, and Mr. Titterton makes plain the place it holds in the New Testament. We have been of necessity brief in our notice of the contributions made by the writers of a Book which deserves to have a place on the shelves of all Evangelical teachers and believers. No better present could be given to a young Minister of any denomination, and those who read it will be greatly helped to form sound views of the Truth revealed in Holy Scripture.

JONAH: PROPHET AND PATRIOT. By D. E. HART-DAVIES. (Thynne & Jarvis. 3s.)

Mr. Hart-Davies, who has evidently thought long and deeply on the Book of Jonah, here sets forth an interpretation of the Book which he claims to be consistent and harmonious both in itself and in its connection with New Testament references. He holds that the narrative is historical and gives strong reasons for his belief. We have read with interest all he has written, and agree with him that the pivot of the problem of the book lies in the answer we give to the question "Why did Jonah flee to Tarshish?" He did so, not on account of physical cowardice, or owing to any spirit of religious exclusiveness or jealousy for his reputation as a prophet, but on account of his patriotic zeal for Israel's preservation. In our opinion he has made out a convincing case for his contention, and when this is admitted the story has a consistency and teaching value that are beyond dispute. As we follow the exposition of the book we are indeed glad that Mr. Hart-Davies has published his contribution to an Old Testament subject that is in grave danger of being overlooked in spite of our Lord's references to Jonah. We specially direct attention to the unfolding of the definite point in Our Lord's contrast between Jonah and John the Baptist. Both men had much in common, but where their characters were parallel John was the greater of the two. It is hard in the face of what is contained in this book to agree with the popular view in critical circles that Jonah may fairly be called a fictitious character.

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